1:Murphy and Quain E-4,5 (1938) 1955
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took the axe, and this is why they have been able to build a great civilization. Indeed, white men, although first encountered in 1884, figure in many Trumaí myths. For instance, Waniwani once seduced Uluwa's wife and took her to the land of the white men, which was thought to lie either downstream near the Yuruna or beyond the headwaters of the Kuluene River.

Many ceremonies were first taught by Sun. He presented Maibu's deceased brother with a spear-thrower and taught him the spear-throwing contest. He also first made the masks which the Trumaí once used. The people of the area received cotton and tobacco from Sun, and he gave the fishtrap to the Mehinaku.

The foregoing creation myths collected by Quain were probably only a small part of the Trumaí cycle. Paradoxically, the historic legend of their migration into the area and the subsequent borrowing of culture elements from their neighbors would seem to negate the creation myths in which the Trumaí appear to have always lived in the upper Xingú area. Quain states that they have reconciled the inconsistencies, but he does not support this point with any concrete data. Undoubtedly this problem bothered the ethnographer far more than the Trumaí.

The After-Life

Waniwani, the village of the afterworld, was located in the heavens. In order to get there one had to travel the Milky Way. This was the abode of Panther, and the road was lined with many panthers who inflicted dangerous wounds on the wayfarers. After passing through this gamut, the dead entered the Trumaí village. Here many Trumaí resided, and the rivers and lagoons teemed with *kate* fish. These were usually caught by poisoning, as the *tawasi* tree grew in abundance. There was no death in this afterworld; it was only on earth that death was feared, said the Trumaí.

Jemenary and Kelenewary

The last of the Trumaí myths collected by Quain concerned Jemenary and his trickster nephew Kelenewary. This story, which has a decided Oedipus theme with the maternal uncle in the father role, was the only context in which these two appeared, and they cannot be identified further than to say that they were mythological beings who lived in the "long ago" of the Trumaí.

Jemenary was angry with Kelenewary because the latter, his *deta*, or sister's son, was sleeping with his wife. Kelenewary knew no shame, for a good Trumaí would never have done such a thing. Jemenary tried by a series of ruses to rid himself of his nephew. He ordered him to